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visional governments of the world pass away at the second advent of Christ, *and the government of the world will then be CHRISTOCRATIC.*

4. That Christians are *citizens* of the kingdom of heaven, and owe *supreme* allegiance to the King eternal and immortal; and that they are bound by every consideration to obey his laws; *they must be subject to him in every thing.*

5. Christians are also citizen-subjects of earthly civil governments, and as such it is their duty to be loyal, true, and faithful to any and every government under which they may live, whether pagan, half-civilized, civilized, Christianized, or nominally Christian, and to obey all laws not incompatible with their obedience to the laws of God, as revealed in the Gospel of his grace.

6. That it is contrary to the nature and spirit of the Gospel for Christians to take up arms, or appeal to the sword for the redress of any wrongs, real or imaginary. But they can, as Paul did, appeal to the civil power: they can petition, remonstrate, and pray for redress of injuries, but fight never; for "*vengeance is mine, I will repay saith the Lord.*"

7. That the religion of Christ is not *sectional*, not even *national*, but *cosmopolitan*; that Christ, his *apostles*, and the *primitive Christians*, were not *sectionalists*, taking no part in party strife of a political character: and that the safety and happiness, as well as usefulness of Christians, now demand the same course."

We do not understand the writer, though he is not explicit on this point, as saying that he deems it unchristian for a government to punish, or coerce into submission, the violators of its own laws. The sword of war, all war, he condemns, but not the sword of the magistrate in restraining and punishing wrong-doers; not the force properly used in executing laws and in maintaining lawful authority, a plain and palpable distinction which ought ever to be borne in mind.

UPHAM'S MENTAL PHILOSOPHY. Published in two vols. by Harpers, Franklin Square, N. Y.

We cannot refrain from noticing a work (just issued from the press) so instinct with the Christian spirit, and so full of Christian principles. Without being a homily, it bears throughout the impress of a truly Christian philosopher, and wherever it touches any moral question, treats it in the light of the gospel. The work is the result of many years of careful and conscientious thought. Our long personal acquaintance with Prof. Upham, and our knowledge of his habits of thought, and course of study, enable us to speak with much confidence in this particular, as well as of its general character.

It is necessary to understand, in order properly to appreciate these volumes, that the work is not a history of philosophy, although there are occasional references to historical facts contained in such histories, but a system of philosophy; a system based essentially upon personal consciousness, aided by a careful and candid consideration of the opinions and thoughts of others. The work, different in this respect from many others, is based upon a three-fold view of the Mind—the Intellect, the Sensibilities, and the Will; in other words, it presents itself to us under three great departments, which may be described as Intellectual, Sentimentive, and Volitional.

The writer begins with the Intellect, and dividing it into the two subordinate departments of the External and Internal, or of the sensuous and super-sensuous, he gives us a full and satisfactory, though brief account of it, under the heads of the Sensational power, of Perception, or the perceptive power, of Conceptivity, Abstraction, Intuition, Consciousness, Relative Suggestion or Judgment, and Reasoning. These in consequence of their connection with the origin of knowledge, he calls Cognitive powers. There is another class of powers, interspersed at their appropriate places, which are very important but not strictly *cognitive*, and therefore, in consequence of the relation they sustain to the other powers, he appropriately calls them auxiliary powers, such as Habit, Attention, and Association. The Imagination is arranged under the head of the Intellect, although it is subsequently shown to possess a very close relation to the emotive part of the Sensibilities.

Next come the Sensibilities. The analysis of these is somewhat peculiar, and so far as we know is original with the author; but it is announced with Prof. Upham's characteristic

clearness both in perception and expression, and is sustained with an array of facts that must entitle it to candid consideration, and has certainly met with great favor. They are divided into the Natural or the Pathematic on the one hand, and the Moral Sensibilities on the other. The two great departments stand, as it were, side by side. Looked at in another direction, and considered under the relation of succession in time, we find the two subordinate departments of Emotions and Desires, carefully discriminated from each other. Under the head of the Desires, we find the various motive or active principles, known as the Instincts, Appetites, Propensities, and Affections. The moral Sensibilities are divided in a manner closely analogous, into emotions distinctively known as the Moral emotions, followed by feelings of obligation which correspond in their place to the Desires, and which thus lay such a philosophical foundation for the freedom of the will as not to be found, so far as we know, so fully and clearly stated by any other writer. Last of all comes the analysis of the Will; a difficult subject which has taxed the powers of the writer, but which he has managed, we think, with no small degree of ability and success.

The work throughout is, as we should expect from such a man, eminently Christian in its sentiments, and leans strongly to those views of love and good-will, of forbearance and peace alike between individuals and nations, which it is the design of the Peace Society to maintain and diffuse. It is very much for this reason we commend the work to our readers as one well fitted to form habits of thought and feeling in sympathy with the great Christian Reform in which we are engaged. Without turning aside to argue in its favor, there runs through it a quiet, all-pervading under current of peace feeling and principle. Independently, however, of this characteristic, the work has strong claims as a general text-book on Mental Philosophy that well deserves a place in every Christian seminary.

AN INVOCATION.

Come, gentle Peace! that far away,
Like startled bird, at War's shrill trumpet flew,
Seeking in fields remote from hamlets gray,
Where jocund labor hailed the rising day;
Where Age forgot its cares in childhood's play;
Where happy households in contentment grew.

Bring us again thy quiet rest!
Let War's fierce, fitful strife be as a dream—
A hideous nightmare on the Nation's breast,
Filling e'en Nature with a strange unrest,
Placing a crimson plume in earth's green crest,
Painting a warrior's face in every stream.

The brotherhood of Love, O bring
That knows no north, nor south, nor east, nor west;
That clothes the earth with Eden's happy spring,
Over her wounds and scars a veil can fling.
Yet who shall cause the wounded heart to sing,
Or fill with joy and song the empty nest?

Bring Freedom, where men, waiting long
Beneath Oppression's yoke, have meekly bowed!
Where through long years, Christians beheld the wrong,
Looked calmly on at faggot, scourge and thong,
And but a noble few amid the throng
Lifted their voice to Heaven, and cried aloud!

Come gentle, Peace! on listening ears,
Sweeter than long ago the Angels' song.
The star of Freedom high in heaven appears
Beams on the eyes so oft upturned in tears!
"Peace on the earth, good will to men!" he hears,
Who, bowed in faith and prayer, has waited long.

COST OF ROYAL RULERS.—The people of Europe pay annually fifty million dollars for the support of royal families. The Sultan alone exacts eight millions. The Pope is the cheapest of all the sovereigns, and gets only \$250,000, without including Peter's pence. Our President has \$25,000 and a house. Democracy is pretty cheap in the comparison.